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PREVENTIVE DISCIPLINE.—No. XI.

[Continued from page 195.]

IN our last number we recommended *Drawing* as one of the best exercises to prevent idleness and the evils resulting from it, and, of course, as one of the best aids to discipline; for we hold it to be an axiom in teaching, that industry is the best cure for ninety-nine hundredths of those cases for which the common prescription is the rod. We intended to have said more on this branch of instruction, but having already given several lessons in the volume of last year, and having published a treatise on the subject, we shall, for the present, at least, leave *Drawing* and proceed to another exercise.

Perhaps no circumstance has so retarded the progress of pupils in this country, as the almost universal custom of separating the branches of study, and especially the separation of Writing from Spelling, Reading, English Grammar, Geography, &c. When we have proposed to young teachers to require their pupils to write every word of the spelling lesson, we have been met with the question, "What will you do if the children know not how to write?" Our answer has always been, "We should teach them immediately." It is not unusual for children ten or twelve years of age not to know how to write, or to write so ill, that not many words could be written in the time allotted to studying a lesson. Now, this should not be so, for we know by many years' experience, that children taken at four years of age can be made to write a good hand at five; and, when this is done, the teacher has a never failing source of employment for his pupils, however young or old they may be.

In our "Hints to Teachers" we have described our process of teaching writing to little children, and our method of applying it to various branches of study, and we shall not enter into the details here. The general plan is as follows: 11

When the child first enters school he may be taught the alphabet by being taught to make the letters on a blackboard, and it is as easy to teach a large class in the alphabet as to teach a single child. The children standing before the board, and having each a piece of chalk, or perhaps a slate and pencil, the teacher must make an A before their faces, and then require them to imitate what he has made. At the same time, he must pronounce the name of the letter, and require them to pronounce after him. Two or three letters a day may easily be learned, and former lessons reviewed. After eight or ten letters are learned, the little pupils may be taught to form words with them, and not only to pronounce the word, but each letter of it, for the child easily understands the distinction between the name and the sound or power of a letter. Thus he begins to spell, and it will not be long before his stock of words will be so abundant that he will be able to form simple sentences, and begin to read and compose.

As soon as the whole alphabet is mastered, he can begin to print the words of his spelling lesson, and he had better *print* until the form of every letter is so familiar to him that he can make them all without a copy. The transition from printing to writing is easily made, and our method was this. We had a black board ruled like this pattern,



and similar lines were scratched upon the slate of every child. We chalked the letters upon the board, requiring the children to do as we did, naming the letter, and perhaps printing the letter also to remember it. All this the teacher may do; but, after he has given a lesson, instead of sending the children away to sit still and be idle, he may keep them employed in making letters under the guidance of one of the older pupils. The teacher of a school of fifty pupils can only give three

minutes of three hours to a single child in the alphabet. If ten are in the class, he may give 30 minutes to the class, and so let each have the benefit of his instruction for the whole time; and then, if he keeps them practising under the larger pupils, he secures their constant employment for the whole of school time.

Most children, however, would tire if kept so long to any one exercise, and the teacher must vary the exercise by a lesson in drawing, or one in arithmetic, in which the course to be pursued must be somewhat similar. Whether the child has been taught to count or not, the figure 1 may be chalked on the board, and the child may be taught to call it *one*, and he may make one dot or one mark beside it, to show how many units it represents. Then let him make a 2, and call it *two*, and make two dots or marks beside it, and so on to 9 and 0.

We shall give more particular instruction in the several branches of Spelling, Grammar, Arithmetic, Geography, &c., but our object now is, to urge the importance and practicability of making every child a writer, and of employing penmanship in the teaching of other branches. When we were at school, writing and arithmetic were taught in a different room from the other branches, and in the reading and spelling room there was no slate, pencil, pen or ink. There was a master in each room, and little or no concert between them. Too much of this system still remains in our city schools, though the divorce is not so complete as it was twenty years ago.

NATIONAL EDUCATION—WEST POINT.

There never was a time since the organization of our Union, when the several States were so actively engaged in the work of education. While we rejoice in the prospect of improvement which this general movement holds out to the friends of true liberty and free institutions, our eyes are naturally turned to the general government with the inquiry, what has it done, what is it doing to help on the enterprise on which its very existence depends?

We cannot go into the inquiry farther than to say, that it is a remarkable fact, in this age of light, and in this boasted land of schools, that no Congress has yet thought it expedient to have even a Committee on Education, and no President has recommended the subject of public instruction to the attention of the people or of their Representatives.

The government, however, has not entirely neglected this important matter, and it may not be useless for us to cast a glance at what it claims to have done. We do not refer to what it has indirectly done by granting land to the new states for the purposes of education, but to what it has actually done itself to educate this mighty people.

It may be said that the education of the people by the government is not expressly provided for in the Constitution, and if this be true, the more is the pity that the most enlightened government in the world is authorized to expend any amount for the destructive purposes of war, and is forbidden to expend a cent in the cultivation of the arts of peace, in the promotion of that general education, on which, more than on war, the safety, and continuance, and real greatness of the nation depends. Yes, the government which can not educate the people, which can not engage in works of internal improvement, has established and continued for nearly half a century a national school, which, we fear, has been to our nation what heaven is to the lump, keeping alive and active that war spirit, which might otherwise have died out by the natural operation of our peaceful institutions, or by the natural progress of humanity.

West Point Academy was established in 1802, for the improvement of ten officers of the U. S. army, but now, the pupils are not officers, but young men intending to become so, of whom 240 are admitted every year. Every member of Congress is allowed to nominate one pupil from his district, and the President is allowed to nominate ten at large. Although so many are annually admitted, it seldom happens that more than 140 are present at any one time, for the examinations, which take place at their entrance, at the end of each year, not only sift out the chaff, but most of the small seeds also, and few who are not distinguished for talents and application, can sustain themselves through the whole course of four years.

Coming, as the Cadets do, from every part of the United States, many of them are naturally rude and ungenteel, but the system of discipline upon which they immediately enter, and which is never relaxed, works such wonders, that it is doubtful whether any body of men in the world are such accomplished gentlemen as the graduating class of this Academy. When called to a recitation, their position of body, and every movement, are just as much regarded as the recitation itself. The professors differ somewhat in their manner of teaching and reviewing, but they all agree in being perfectly acquainted with their subject, and in asking their questions in language that needs not to be mended, and that searches

thoroughly into the condition of the pupil. One professor is so particular that he not only requires an exact answer to his questions, but he records it as an error if the cadet says one more word than is necessary in his answer. This exactness is thought to be highly important in fixing the attention of the student to the point under consideration, and it is perhaps to be regretted that, in this respect, our other institutions for instruction are so inferior. The military character of the discipline no doubt affects the course and manner of instruction; and the condition of the cadets, supported as they are at the public expense, enables the government to impose regulations, to which students, who paid for their tuition, would never submit.

The art of war, as we have hinted, is the main thing to be studied, and as most of this is based upon the mathematics, these are taught as the all in all of education; but as geology, chemistry, botany, and a few other sciences are useful to the thorough warrior, these things are also taught by the most accomplished teachers, and with the most complete apparatus. The Institution has ordinarily cost the government a hundred thousand dollars a year, and, for a year or two past, including the buildings, about one hundred and fifty thousand a year. The three Normal Schools of Massachusetts have cost about six thousand dollars a year, and it appears that the sum expended on West Point (whose object is to check civilization, christianization, and all the best objects of Normal and Common Schools) would have supported two Normal Schools in each of the thirty states of the Union, on a much more liberal scale than that of the present Normal Schools of Massachusetts, and this is about a fair comparison of the cost of peaceful institutions compared with those of war.

Among the apparatus of the Academy are guns of all sizes, from muskets to those of enormous calibre,—volcanoes on wheels, as some one has described them. Among the wonderful exhibitions of military skill is the flying artillery, to which powerful horses are attached, and on which the artilleryists are carried with surprising velocity from one part of the field to another. It was this force which struck such terror into the Mexicans, and to this the victories of Palo Alto, Buena Vista, &c., are mainly to be attributed. The Cadets are often exercised in target firing, and expend about a dollar a minute in this exercise. Another expensive sort of apparatus attached to the Academy is some scores of horses for the dragoons. These are highly trained, and attended by grooms, and the drill exercises, the charge, the onset are terrible even on the peaceful lawn. The cadets are regularly drilled morning and evening, and, occasionally, they have practical lessons

in the attack and defence of fortifications, to illustrate which they have miniature forts. and other apparatus very curious and complete.

And all this expenditure, all this thorough education is for what? Not to promote the peace, and prosperity, and happiness of men, but to expedite their destruction. To show the value of this institution, and the duty of government to support it, we are told that we could never have conquered Mexico without it. This is no doubt true, but what just man would not prefer to leave such a wrong undone, and apply the immense expenditure to the educating and civilizing of the wretched Mexicans. We know no greater insult to the common sense of mankind than the maxim that the best way to preserve peace is "to prepare for war." The *preventive discipline*, of which we have said so much, is utterly opposed to any such course, and we should just as soon think of promoting war, by teaching peace and the arts of peace, as of securing peace by creating skill in the art of war, and making it the ambition and the interest of a large and talented class of men, to avenge injuries, and destroy their fellow creatures. We have not a word to say against the expenditure of millions, instead of thousands, for the education of this people, or any other that is unenlightened; we should rejoice to see a liberal expenditure for this purpose, and for the support of a Department expressly directed to such a glorious national and international work; but, in the name of humanity and christianity, we do protest against any expenditure for the cultivation of a war spirit, for the perfection and perpetuation of a science of which universal ignorance would be the surest pledge of the most exalted bliss.

We are aware that some eminent *civil* engineers have gone forth from this Academy, and we only regret that more have not followed their example; but it must not be supposed that the same skill could not have been acquired without a knowledge of the trade of war, for it must be evident that, if the time expended in studying the art of fortification and gunnery, had been devoted to something more useful, the progress would have been more rapid, and two years, instead of four, would have sufficed for the course.

There is another blot on the fair face of this Institution. We believe that, notwithstanding the rigid discipline to which the cadets are subjected, and the accomplished manners which they generally acquire, their standard of morals is altogether too low. If a hundredth part of what is currently reported of the cadets be true, it is high time that this reproach should be removed, or the institution abolished. Morals are infinite-

ly more important than science and manners. We honestly believe that, if our government should expend one half as much in *cultivating peace* as she spends in *preparing for war*, the barracks at West Point would soon be converted into workshops, and the horrid instruments of death changed into implements of agriculture. The only preparation against war that right reason can recommend, or Christianity sanction, is the cultivation of gentleness, forbearance and brotherly love, and this *preventive discipline* is the only one that has any right to expect the approving smile of heaven.

NEGLECT OF COMMON SCHOOLS BY CHRISTIANS

(From the Greenfield Gazette.)

MESSRS. EDITORS:—I wish, through your paper, to call the attention of Christians to the subject of Common Schools. The first settlers of New England, it is well known, paid great attention to education. The pastor thought it as much his duty to visit the schoolhouse on the week day, as to preach in the pulpit on the Sabbath. Christians thought it as much their duty to support and encourage Common Schools, as to support the preaching of the Gospel. They regarded the prosperity of the country, and of religion too, as connected with the cause of education. But Christians now, (many of them at least,) look upon public education as something entirely distinct from religion,—something they may attend to or neglect, as they please, and be consistent Christians. They would feel guilty in suffering the Sabbath school to decline, but feel no guilt at all in allowing the district school in their neighborhood to languish and fall into contempt! It would be easy to show that there is at least as much impropriety in neglecting the district school as the Sabbath school. If the instruction of children for one hour in the week is of so much consequence, ought their instruction for six hours a-day, during the week, to be neglected? If children, too, were better instructed at the day-school, would they not receive more benefit from the Sabbath school? Parents who would feel shocked at the idea of having a profane, immoral, ignorant, vicious teacher in a Sabbath school, feel no concern at all when such a teacher is employed in the district school! And this, too, when the district school teacher not only has more children under his care, but has ten times more influence in forming their characters than the Sabbath school teacher.

Nothing is plainer than that professors of religion, as good

Christians, as well as good citizens, should be willing to co-operate and take the lead in efforts to improve Common Schools,—the places where nine tenths of all our youth receive their early education; and where their habits, tastes, dispositions and characters, are, in great part moulded for life. Many do take hold of this work in earnest, and their influence is felt, in the life, health, and vigor manifest in the schools in their vicinity. Many professors, however, are backward in their duty; some, to their shame, are absolutely indifferent or *opposed* to the plans adopted for the improvement of schools. They are the first to be opposed to building a respectable school house, or hiring a respectable teacher,—the first to vote for niggardly appropriations, and to thwart the attempts of the legislature, and bring the school law into contempt. This backwardness on the part of Christians is not only criminal, but disgraceful. It is *inconsistent*, too; for these same individuals give their money to missionaries, when much of it is expended in schools for the education of the heathen, because it is understood that the cause of education and that of religion are inseparably connected. But what consistency or piety is there in giving money to educate the children of the heathen, when you will do nothing for the education of children in your own neighborhood? Is it not necessary that the children of your own town or state should be educated? If the cause of Christ is promoted by schools among the heathen, is it not as truly promoted by good schools in your own State? If religion requires you (as it does) to send your aid across the Atlantic and Pacific to sustain schools, does it require you, or *allow* you, to withhold your aid and your influence from schools at home?

Perhaps you allege, as many do, the imperfections of the district school, as a reason for neglecting it. There is, you say, no thorough instruction there; the Bible is not read, morals and manners are neglected, and the district school is a school of disorder and vice. Very true; but how came your school in this condition? Is it not for the want of just that attention and influence which you have withheld? If the district school, instead of proving a blessing, as it might, has become a nuisance, and that through *your neglect*, who is responsible? and whose duty, if not yours, is it to aid in reforming the school? If the schools in your town are so bad, this is a reason, not for *neglecting*, but for giving them *more attention*. If your garden is overrun with weeds, this is surely the very reason why you should work in it. The Common School will be *just what you make it,—a fountain of good, or a fountain of evil.*

But you do not send your children to the district school,

and therefore excuse yourself for neglecting it. Neither do you send your children to the schools in the island of Ceylon; but do you, on this account, refuse to aid those schools? Allowing you have no children to educate, or that you can educate them in other schools, does not the religion you profess require you to do what you can to have the children of others properly educated? You do not expect to send your children to the State prison—yet Christians think it a part of their duty to see that those who go to the State prison for crime, have a comfortable habitation and suitable instruction there. Is it not equally their duty to see that the youth who attend school have also a comfortable house, and suitable instruction in it? Is it a part of religion to care for the thief, the robber, and the murderer, and no part of religion to prevent youth from becoming thieves and murderers? Is it a part of religion to establish schools or institutions for the reformation of juvenile offenders, and yet neglect the district school, where, if the youth had been properly educated, they would never have been such offenders?

J. T.

CHILDHOOD'S HOURS.

(Selected for the Orphan's Advocate.)

Amid the blue and starry sky,
A group of Hours, one even,
Met, as they took their upward flight
Into the highest heaven.

They all were merry childhood's Hours,
That just had left the earth,
Winging their way above the world,
That gave to them their birth.

And they were going up to heaven,
With all that had been done
By little children, good or bad,
Since the last rising sun.

And some had gold and purple wings,
Some drooped like faded flowers,
And sadly soared to tell the tale,
That they were *misspent Hours*.

Some glowed with rosy hopes and smiles,
And some had many a tear;
Others had unkind words and acts
To carry upward there.

A shining Hour, with golden plumes,
Was laden with a deed,
Of generous sacrifice, a child
Had done for one in need.

And one was bearing up the prayer
A little child had said,
All full of penitence and love,
While kneeling by his bed.

And thus they glided on, and gave
Their records dark and bright,
To HIM who marks each passing hour
Of childhood's day and night.

Remember, children of the earth,
Each Hour is on the way,
Bearing its own report to Heaven,
Of all you do or say.

RECOLLECTIONS OF SCHOOL.

[From the New Work of Dickens.]

SCHOOL began in earnest the next day. A profound impression was made upon me, I remember, by the roar of voices in the school-room becoming hushed as death when Mr. Creakle entered after breakfast, and stood in the doorway, looking round upon us like a giant in a story-book surveying his captives. He had no occasion, I thought, to cry out "Silence!" so ferociously, for the boys were all struck speechless and motionless.

Mr. Creakle then spoke to this effect:

"Now, boys, this is a new term. Take care what you are about, in this new term. Come fresh up to the lessons, I advise you, for I come fresh up to the punishment. I won't flinch. It will be of no use your rubbing yourselves; you won't rub the marks out that I shall give you. Now get to work, every boy!" * * * *

I should think there never can have been a man who enjoyed his profession more than Mr. Creakle did. He had a delight in cutting at the boys, which was like the satisfaction of a craving appetite. I am confident that he could not resist a chubby boy, especially; there was a fascination in such a subject, which made him restless in his mind, until he had scored and marked him for the day. I was chubby myself, and ought to know. I am sure when I think of the fellow now, my blood rises against him with the disinterested indignation I should feel, if I could have known him without having ever been in his power; but it rises hotly, because I know him to have been an incapable brute, who had no more right to be possessed of the great trust he held, than to be Lord High Admiral, or Commander-in-Chief; in either of which capacities,

it is probable that he would have done infinitely less mischief.

Miserable little propitiators of a remorseless Idol, how abject we were to him! What a launch in life I think it now, on looking back, to be so mean and servile to a man of such parts and pretensions! In memory, I sit at the desk again, watching his eye,—humbly watching his eye, as he rules a ciphering-book for another victim, whose hands have just been flattened by that identical ruler, and who is trying to wipe the sting out with a pocket-handkerchief. I have plenty to do. I don't watch his eye in idleness, but because I am morbidly attracted to it, in a dread desire to know what he will do next, and whether it will be my turn to suffer, or somebody else's.* A lane of small boys beyond me, with the same interest in his eye, watch it too. I think he knows it, though he pretends he don't. He makes dreadful mouths as he rules the ciphering-book; and now he throws his eye sideways down our lane, and we all drop over our books and tremble. A moment afterwards we are again eyeing him. An unhappy culprit, found guilty of imperfect exercises, approaches at his command. The culprit falters at excuses, and professes a determination to do better tomorrow. Mr. Creakle cuts a joke before he beats him, and we laugh at it,—miserable little dogs, we laugh, with our visages as white as ashes, and our hearts sinking into our boots.

Here I sit at the desk again, on a drowsy summer afternoon. A buzz and hum go up around me, as if the boys were so many blue-bottles. A cloggy sensation of the lukewarm fat of meat is upon me, and my head is as heavy as so much lead. I would give the world to go to sleep. I sit with my eye on Mr. Creakle, blinking at him like a young owl; when sleep overpowers me for a minute, he still looms through my slumber, ruling those ciphering-books, until he softly comes behind me and wakes me to plainer perception of him, with a red ridge across my back.

Here I am in the playground, with my eye still fascinated by him, though I can't see him. The window at a little distance from which I know he is having his dinner, stands for him, and I eye that instead. If he shows his face near it, mine assumes an imploring and submissive expression. If he looks out through the glass, the boldest boy (Steerforth excepted,) stops in the middle of a shout or yell, and becomes contemplative. One day, Traddles (the most unfortunate boy in the world) breaks the window accidentally, with a ball. I shudder at this moment with the tremendous sensation of seeing it

* Query. *Somebody else's, or somebody's else?*—a grammatical difficulty, on which we ask the opinions of our readers.

done, and feeling that the ball has bounded on to Mr Creakle's sacred head.

Poor Traddles! In a tight sky-blue coat that made his arms and legs like German sausages, or roly-poly puddings, he was the merriest and most miserable of all the boys. He was always being caned;—I think he was caned every day that half-year, except one holiday Monday, when he was only ruled on both hands,—and was always going to write to his uncle about it, and never did. After laying his head on the desk for a little while, he would cheer up, somehow, begin to laugh again, and draw skeletons all over his slate, before his eyes were dry. I used at first to wonder what comfort Traddles found in drawing skeletons; and for some time looked upon him as a sort of hermit, who reminded himself by those symbols of mortality that caning could not last forever. But I believe he only did it because they were easy, and did not want any features.

He was very honorable, Traddles was; and held it as a solemn duty in the boys to stand by one another. He suffered for this on several occasions; and particularly once, when Steerforth laughed in church, and the Beadle thought it was Traddles, and took him out. I see him now, going away in custody, despised by the congregation. He never said who was the real offender, though he smarted for it the next day, and was imprisoned so many hours that he came forth with a whole churchyard full of skeletons swarming all over his Latin Dictionary. But he had his reward. Steerforth said "there was nothing of the sneak in Traddles," and we all felt that to be the highest praise. For my part, I could have gone through a good deal, though I was much less brave than Traddles, and nothing like so old, to have won such recompense. * * * *

[Some one having presented our hero with some lobsters, a crab and some shrimps, we have the following natural picture of a boarding school treat, and of a notable method of recommending a duty by connecting it with the idea of punishment.]

We transported the shell-fish up into our room unobserved, and made a great supper that evening. But Traddles could not get happily out of it. He was too unfortunate ever to come through a supper like anybody else. He was taken ill in the night,—quite prostrate he was,—in consequence of the crab; and after being drugged with black draughts and blue pills, to an extent which Dimple, whose father was a doctor, said was enough to undermine a horse's constitution, received a caning and six chapters of the Greek Testament for refusing to confess. * * * *

The rest of the term is a jumble in my recollection of the daily strife and struggle of our lives; or of the wanting sum-

mer and the changing season ; or of the frosty mornings, when we were rung out of bed, and the cold, cold smell of the dark nights when we were wrung into bed again ; of the evening school-room dimly lighted and indifferently warmed ; and the morning school-room which was nothing but a great shivering machine ; of the alternation of boiled beef and roast beef, and boiled mutton and roast mutton ; of clods of bread-and-butter, dog's-eared lesson-books, cracked slates, tear-blotted copy-books, canings, rulerings, hair-cuttings, rainy Sundays, suet puddings, and a dirty atmosphere of ink surrounding all.

I well remember though, how the distant idea of the holidays, after seeming for an immense time to be a stationary speck, began to come towards us, and to grow and grow. How, from counting months, we came to weeks, and then to days ; and how I then began to be afraid that I should not be sent for, and, when I learned from Steerforth that I had been sent for, and was certainly to go home, had dim forebodings that I might break my leg first. How the breaking-up day changed its place fast, at last, from the week after next to next week, this week, the day after to-morrow, to-morrow, to-day, to-night, — when I was inside the Yarmouth mail, and going home.

THE GERMAN STATES.

[We extract the following excellent lesson in Geography from the Boston "Watchman and Reflector."—Ed.]

We have examined some statistics and made some comparisons in relation to the several States of Germany, which may, perhaps, prove valuable to our readers in enabling them to form some adequate conception of the extent and power of the countries where such a great movement, for the weal or the wo of mankind, is in progress.

Germany proper contains an extent of territory rather more than two thirds as great as that of the thirteen original United States, with a population of about thirty-six millions ; but, comprehending all the dominions of the Russian and Austrian Governments, it has a territory exceeding the "old thirteen" by nearly a fourth part, and the population is increased to the vast aggregate of at least sixty millions !

The German part alone of Austria, is equal in extent to all New England, plus half of New York, with a population very nearly equal to that of the United States in 1830 ; and the whole Austrian Empire, contains a population of thirty-five millions, spread over a surface equal to all the Eastern and Middle United States, as far south as, and including Virginia, with half of the great State of Ohio.

German Prussia, lying in two bodies completely separate, is but a fraction smaller than Austria, with nearly twelve millions of inhabitants; but the whole extent of the Prussian King's dominions equals New England, plus New York, with a population exceeding, by a sixth, that of the United States in 1830.

Bavaria is the third of the German kingdoms in extent and population, equalling New Hampshire, Vermont and Massachusetts in the former, and in the latter, excelling by a quarter, the United States, at the time of our Revolution. Hanover differs little in territory from Massachusetts, Connecticut and Rhode Island combined: with a population greater than that of Ohio in 1840. Wirtemberg equals Massachusetts in extent, and contains thrice her population as given by the census of 1840.

Baden, the seat of the Revolution now in progress, is about equal to Connecticut and Rhode Island, with a population equal to that of Virginia. Saxony hardly differs from Baden in extent, but her population is rather less, being a little smaller than that of Pennsylvania, in 1840, and greater than that of Ohio.

The ten States next in importance, Mecklenburg-Schwerin, Hesse-Cassel, Hesse-Darmstadt, Holstein, &c., vary in extent from the size of Connecticut to that of Rhode Island, with an aggregate of about four millions of inhabitants.

The remaining twenty-two States — Principalities, Duchies, Free Cities, &c., range in size from two thirds of that of Rhode Island down to half that of the District of Columbia, containing an aggregate population of 1,353,000.

Such a comparison exhibits proof, at a glance, of the importance of the movements which are agitating so many millions; important not merely to the parties concerned, but to all Europe, and to all mankind.

STORIES FOR CHILDREN.

[Continued from page 221.]

CHARITY.

WHY do you refuse to give of your abundance to the poor? said a venerable hermit to a rich man, who had once been distinguished for his benevolence. Because, said the rich man, those whom I load with favors, either return me heartless thanks, or prove entirely ungrateful. I am sick of their flattery, and shocked at their ingratitude. You do wrong, said the hermit, to complain of enduring for a day, what the Good Being,

Man made you, has endured for so many ages. He is more bountiful than you can be, and yet the chief return he receives, is heartless praise, or base ingratitude ; but he does for goodness' sake, and he is happy ; you do good for the sake of applause or reward, and you are miserable.

THE ROBIN.

One cold winter, a robin pecked at a farmhouse window, as though he was dying with cold and hunger. The children opened the window, and he flew in and staid with them all winter, but when spring came, he flew into the woods. "He is a mean creature, to leave us when we had saved his life," said the little girls. "How did he know you wished him to stay?" said the mother. "He might have known we loved him," said one of the little children, "without our telling him of it." "Would you make a slave of one you love?" said the mother. "The bird, no doubt, loves you, but he loves liberty better." Early next winter, the same bird pecked at the window again. "You shan't come in," said the children. "We want no friends, who only come when they are obliged to do so." "My children, said the mother, "you must never be cruel to animals, because they do not act as you would. Necessity made him trust himself with us the first winter, but now he comes from choice, and he certainly shows his confidence, if not his love. He could not compliment us more highly.

WHAT ALL MUST EXPECT.

Manhood will come, and old age will come, and the dying bed will come, and the very last look you shall ever cast on your acquaintances will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assemble to carry you to the churchyard will come, and that minute when you are put into the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it,—all, all will come on every living creature who now hears me ; and in a few little years, the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation. Now all this, you know, must and will happen ;—your common sense and common experience

serve to convince you of it. Perhaps it may have been little thought of in the days of careless, and thoughtless, and thankless unconcern which you have spent hitherto, but I call upon you to think of it now, to lay it seriously to heart, and no longer to trifle or delay when the high matters of death and judgment, and eternity are thus set so evidently before you. And the tidings wherewith I am charged, — and the blood lieth upon your own head, and not upon mine, if you will not listen to them, — the object of my coming amongst you is to let you know what more things are to come; it is to carry you beyond the regions of sight and of sense, to the regions of faith, and to assure you, in the name of Him who cannot lie, that, as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit's returning to the God who gave it. Yes, and the day of final reckoning will come, and the appearance of the Son of God in heaven, and his mighty angels around him, will come, and the opening of the books will come, and the standing of the men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity will come. — *Dr. Chalmers' Posthumous Sermons.*

SEEK KNOWLEDGE. — If you pull up your window a little, it is far likelier to give you cold, or rheumatism, or stiff-neck, than if you throw it wide open; and the chance of any bad consequence becomes still less if you go out into the air, and let it act upon you equally from every side. Is it not just the same without knowledge? Do not those who are exposed to a draught of it, blowing on them through a crevice, usually grow stiff-necked? When you open the windows of your mind, therefore, open them as widely as you can; open them, and let the soul send forth its messengers to explore the state of the earth. The best, and, indeed, the only method, of guarding against the mischiefs which may ensue from teaching men a little, is to teach them more. — *Delaware State Journal.*

✉ *All Communications, Newspapers, and Periodicals, for the Editor, should be addressed to Wm. B. Fowle, Boston.*

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